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*The Jesuits.*

WHAT a part did these Jesuits act in France, as soon as they were admitted into the kingdom? They began by deceiving the king to grant them letters patent to authorise bulls of the pope the most contrary to the publick good. Finding that the judgments of the counsellors at law of the king, were unfavourable to them, they procured copies of them by intrigue, and, contrary to all regulations, they exasperated the king against his most faithful magistrates to such a degree, as to induce him to refuse their remonstrances,—enemies of all rule, all laws, and all magistrates, using artifices and violence to introduce themselves.

Such were the Jesuits in France for more than two hundred years, and such they have been every where from their first original.

To act with more maturity of deliberation, and to give to the king the time to discover and acknowledge the deceit, which had been practised upon him, the parliament would not come to a decision on the same day upon the discourse of the king's counsellors at law. Finally, importuned by the Jesuits, on the eighth of February 1552, the parliament passed the following decree.

‘Concerning the bulls of our said holy father the Pope, and the letters patent of the king concerning the company of the Jesuits, after having heard the attorney general of the king, it is resolved, before we proceed further, that the said bulls and letters patent shall be communicated both to the bishop of Paris and to the faculty of theology of that city, that after the parties shall be heard, judgment may be passed according to reason.’

A little time afterwards, namely, the 25th of February 1552, the University of Paris passed a decree to present a petition to the king, that the bull of Paul III. should not be inserted in the registers of parliament.

The Jesuits, always imprudent, murmured that this affair did not advance; they made fresh importunities that parliament should proceed to the enregisterment, conformably to the contents of the king's letters. The parliament finally, on the third of August 1554, passed a decree in these words,

‘The court having considered the letters patent of the king, of the month of January 1550, obtained by the priests and scholars

of the society of the Jesuits, containing a confirmation of the bulls granted them by our holy father the pope, the whole connected together under the counter seal of the chancery, with other letters of the declaration of the said lord the king, that the court should pass to the reading of the said letters of confirmation, notwithstanding the remonstrances there mentioned; and having considered the request made to this court by the said Jesuits, and upon all this having heard the attorney general of the king, the said court, before proceeding further, ordains that both the said bulls and the letters patent of the said king shall be communicated to the bishop of Paris, and to the most ancient, and the faculty of theology of the city and university of Paris, that they may be heard upon these subjects and say what they think proper upon the occasion.

‘Done in Parliament the third of August, 1554.’

Eustasche du Bellay, bishop of Paris, in the year 1554, reported his advice concerning the bulls obtained by the Jesuits, as follows;

‘The bishop of Paris, to whom, by the ordinance of the court of parliament, have been communicated certain bulls of the popes, Paul and Julius III. together with the letters patent of the king Henry now reigning, addressed to the said court, to proceed to the verification, reading and publication of the said bulls, obtained by them, who call themselves Jesuits, or the society under the name of Jesus.

‘After the protestations pertinent in this place of obedience and reverence, which he owes both to the holy see and to the king, he says that the said bulls contain several things which appear strange and inconsistent with reason, and which ought not to be received or tolerated in the christian religion.

‘In the first place the procurers of those bulls and letters patent would be called the society under the name of Jesus, which is a name too arrogant for them—wishing to attribute to themselves alone what belongs to the catholick and æcumenical church, and which is properly called the congregation, or society of believers, of whom Jesus Christ is the head, and who consequently are under Jesus Christ; and they seem to wish to represent themselves as composing and constituting the whole church.

‘2. They promise and vow the three solemn vows, namely; poverty, renunciation of all property, even in common, except certain cities, in which there are universities, in which they may have colleges founded for their students; but, by the letters patent of the king, they are permitted only to have one house at Paris and none elsewhere in this kingdom; concerning the erection of which house there is still a question, and nevertheless they say not,

whether it is to receive the said society, or whether for a college for their students ; if it is for their habitation they can have no foundation for it ; if for a college, it is permitted them ; but we must observe, that, even if they had the superintendence of the said college, still the said scholars are not of their company, because they have not taken the vows, which they are not to be allowed to take, until it is known what fruit is to be expected from their studies—also the said bulls imply that the admission and exclusion of the said scholars belong to them—and if the said scholars, already admitted into the society—having taken the vows, there would no longer be any exclusion of them.

‘ 3. Because they mean to build and conduct the said house, and there live upon charity, considering the malice of the times, in which charity is grown very cold, and moreover considering that there are already great numbers of monasteries and religious houses already received and approved, who live and support themselves by such charities, to whom this new society will do great injustice.

‘ For this will be to take away from them so much of their subsistence. These ought to be heard before the confirmation of this new society, because they are interested, especially the four mendicants, the quinze, vings, and the penitents ; moreover, it would do injustice to the hospitals and houses of God, and to the poor, who are supported in them by charity ; that is to say, the community of the office of the poor, the children of the trinity, the hospital of St. Germain Despres ; and no doubt, that the charities of the hotel Dieu will be diminished by it.

‘ 4. Although they have taken vows of poverty, still they mean to be able to be promoted to ecclesiastical dignities, and even the greatest, as archbishopricks, and bishopricks, and even to have collation and disposition of benefices—and although they agree and consent not to be able to accept the said bishopricks without the consent of the general of their own society and the brothers of their general—is it not here evident that, putting their hands to the plough, they still turn round and look behind them ?

‘ 5. Because they will not submit to be corrected but by the society, even though they were entered into the ministry of the bishopricks, to which however they will not be constrained, which is as much as to say—they may enter voluntarily if they please—and if thus called to the benefice of the curate—if any fault should be committed in any thing which concerns the office of the curate, they ought to be punished by the diocess, and, whatever privilege they may have.

‘ 6. Because they pretend to a right to encroach upon the rights of the curates—to preach, to hear confessions, and to administer the holy sacrament, when they please, without leave, or permission, of the said curates—although in regard to said sacrament, they ex-

cept the festival of Easter; nevertheless, for the confessions there is no exceptions which is contrary to the decretal, '*omnis utriusque sexus*' It is certain, that such privileges have been heretofore given and granted to mendicants—and even to the brothers, preachers and cordeliers, from which privileges have proceeded great altercations between the said curates and them; to remedy which, the clementine was made '*dudum de sepulturis*';—and such altercations for the same causes will most certainly arise from this new source.

'7. Not only they encroach upon the said curates, but also upon the bishops—when they demand the power of excommunication—and the power of dispensation in favour of illegitimately born—without expressing how they may be promoted—and the power of consecrating basilicas, or churches and all other ecclesiastical vessels and ornaments, in which it is apparent that they grasp not only at every thing which belongs to jurisdiction, but also at all those which belong to ordination. For it is certain that consecrations cannot be performed but by consecrated bishops.

'8. They usurp, not only upon the bishops, but upon the pope himself, because they claim a power of dispensing with all irregularities, which power belongs only to the Roman pontiff—most especially in contempt of the power of the keys.

'9. Notwithstanding they vow special obedience to the Roman pontiff, and wish that orders may be given by him, especially, to be sent by him to the Turks, Infidels, Hereticks, and Schismaticks; still they desire it may be permitted to their superior, to recall them at his pleasure—even though thus sent by the pope—which is directly contrary to their vow.

'10. They are only bound to particular services without saying what usage any of them may make of their powers—each one remaining at liberty to say what he will, without being obliged to read or hear high mass, morning or evening services, or to attend to any other canonical hours—being by this means exempted from every thing to which the laity is bound and obliged—and for going to festivals, to the great mass—and to evening devotions.

'11. Because a license is given them to deliver, wherever their General pleases, lectures on sacred theology, without having any other permission—a thing most dangerous in these times—and which is contrary to the privileges of the universities; which tends to the distraction of the students in the said faculty. Finally, the court is intreated to consider and say, that all innovations are dangerous; and that from them frequently proceed many inconveniences, which cannot be foreseen or premeditated, and because they pretend, as a cause for the erection of the said order and company,—that they will go and preach to the Turks and Infidels, and allure them to the knowledge of God. With submis-

sion, their houses and societies ought to be established in the neighbourhood of the said Infidels. As it was anciently provided for the Knights of Rhodes, who were placed on the frontiers of Christianity, not in the centre of it. Certainly, much time would be lost in travelling from Paris to Constantinople and other parts of Turkey.'

One would think that these arguments and reasons of du Bellay, the honest bishop of Paris, would have been sufficient to convince the parliament, the king, and even the pope himself, of the pernicious tendency of this project of Ignatius Loyola and his satellites, that we must recollect the period, and who was pope, and who was king of France, and who was his mother, and Catherine de Medicis, and who was Cardinal Lorraine, and who was king of Spain, and who was the duke of Alva?

The Pope Clement VII, Julius de Medicis, had an interview with Francis I, king of France, and intrigued with that monarch so adroitly as to induce him to marry his son, the dauphin, afterwards Henry II, with Catherine de Medicis, his niece; a finished model of political and religious dissimulation and hypocrisy.

Pope Paul III, followed Clement VII, on the Papal throne. It was this Paul III, who established the inquisition, and approved the society of the Jesuits,—and it was under her, i. e. Catherine, and under her sons—being in intelligence with the king of Spain, the duke of Alva and the Cardinal de Lorraine, that the horrible massacre of St. Bartholomew's day was perpetrated; and thus the Jesuits had their origin, together with the Inquisition, in the most execrable period of human history. This same pope endeavoured to exterminate the protestant religion in Britain, by a bull of excommunication against Henry VIII. It was in the court of Catherine, that Mary, queen of Scots, a niece of Lorraine, was formed, a pretender to the throne of Elizabeth, her constant scourge and final disgrace, after having been, for more than twenty years, the centre of intrigues of Jesuits, popes, and catholic kings and priests, and English and Scottish nobles.

INQUISITOR.